

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.*

*Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.*

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Price One Penny.

## PICTURES OF ENGLISH SOCIETY—PICTURES OF MORMON SOCIETY.

### No. 2.—ENGLISH SOCIETY.

Last week we presented our readers with one "Picture of English Society." Its ground-work was not the crimes of those who stood in the dismal grouping. It was laid on the misery and want of the sufferers, and the neglectfulness and disregard of obligations on the part of those whose wealth and "fine linen" are produced by those objects, who looked out with gloomy wretchedness from the scene of "horrors."

We admit that the condition of the working portion of the community is not in every case so abject and miserable, as that presented in *The Times* picture of the city of London. Nevertheless, throughout the English nation, their family relationship is seen to resemble, too faithfully, their "City" brethren, and in many of the large manufacturing and business districts, the likeness is painfully striking. To say the best, society is not more gracious to the working class, as a whole, than it is to its cattle, from the horse of the nobleman to the hog in its sty. As a mass they are taken less care of, and more niggardly supplied than is the machinery of the manufacturer. The latter is carefully preserved, kept bright, well oiled, and bountifully supplied with food or fuel. Not so the latter. To that human machinery, known as the English

working class, barely sufficient is given to keep it going. Indeed society gives not to the toilers even this barely sufficient. We must not forget, how much is done by the vitality of life, the energy of nature, and the beneficent economy of God. Life is self-going, and the Almighty has created His economy self-supportive. The hermit who has retired from the world to dwell with Nature in her solitudes, to live in primeval simplicity, and partake of her bounties at a free table, will show how long and vigorously the human machine will keep going without the assistance of that pompous personage known as "society." How little in reality do the working classes of England owe to capital masters, and the artificial arrangements of civilized existence! Man is something more than a machine to the pecuniary advantage of the English capitalist. This he turns to good account for his own interest, and therefrom derives profit. To the master, the human machine is the most valuable. All others he creates; he repairs them; he works them. Without this intellectual, creative, living, primary worker no other would exist, and being made, would be useless. The capitalist feels proud of his gross machinery—the inanimate creation of man—and manifests great solicitude for its well-being. If the

least impaired, it is, generally, directly attended to and rectified, and this, too, at the *expense of its owner*. It is kept clean, bright, and well oiled. It is housed, preserved in the apartments of stately establishments, and the supplies given it for the performance of its labours, is both wholesome and sufficient. But the human producers—these sentient miniatures of the Creator—these living, sensible creatures of God—are cruelly left deficient of supplies. They are left to care for themselves, and to *make their own repairs*. "Bonds" owing to them are violated; "obligations" due to them are "utterly disregarded." They are "driven" from the workshops, "storehouses," and "banks" of the rich, and "cooped up in horrid lairs and dens," where they lie in the most abject state of misery, and loathsome filthiness. They are "all sores in and out, vitiated in soul as in body." It is true England has plenty of hollow charities, gloomy workhouses, frightful hospitals, heart-rending madhouses, and criminal dungeons. But all these the honest labourer shrinks from. The policy which doles out to the working classes a pittance to keep them going, is mercenary and interested; and these institutions, even to charities and unions, are but little better than figures of political *economy*. Society could not well take the broken-down, out-of-repair, worn-out part of its working classes to the slaughter-house. Nor could it do this even with its criminals, thousands of whom, no doubt, are made so by a vicious social system. Perhaps such a policy would be the most dangerous, and not unlikely the most *expensive*.

Though we stigmatized the charity of society as hollow, we do not wish to be understood beyond a general sense. We honour the genuine benevolence of private individuals, or bodies, and believe that it has done much good. Nevertheless, we do maintain, that where nearly the whole of the items credited by society to the bone and sinew of national greatness amount to sufficient to keep them going, unions, charities, hospitals, madhouses, and prisons, there its condition is "an appalling set-off" against any "civilization," however much boasted of by its admirers. Were it not for the gifts of a beneficent God, and a healing, comforting, vivifying nature; were it not for the skill of the artisan in decorating his home; the agricultural industry ex-

hibited in his garden plot; the domestic economy, and labours of himself and family, and the honey which he sucks from associations of "wife, children, and friends"—that portion of social life which he owes not to government or masters—what, we ask, would be the condition of the English working classes? How much more "inadequate" would the skill even of *The Times* be to paint it? How infinitely blacker would be the picture if painted?

We agree with *The Times*, that such a state of things as it describes existing in the city of London, "is not only an evil,—it is a crime." But let us properly understand the matter, and charge that crime to the right account. Let us bear in mind, that the existence of this state of things is not, primarily, the offspring of the vicious dispositions and crimes, of those brought before our notice as "worse than poor, degraded, all sores in and out, vitiated in soul as in body." There is, no doubt, a fearful amount of crime attached to them. But we must consider their "moral vileness" as the *consequence* of their being *thrown* into a social sink of pollution, rather than their vice as the *cause* of their social degeneracy. We see them "driven from the portals of the rich" and "cooped up in horrid lairs and dens;" and there lying "without even the natural separation of wild-beasts, or their instinctive jealousy." They are exhibited to us as "herding together like the uncleanest brutes or the worst of savages, in heaps of dirt and moral vileness." *The Times* has not intended to present us with a picture of criminals. The wretched groups appear more in the character of *victims*. It is true, their crimes do peep out; and their "moral vileness" cannot be hid. Indeed, it is impossible not to associate vice with the abject and rotten condition of society in the "City." Such a state of things must be a very hot-bed for engendering crime and vicious dispositions; while the excrement of its soil will supply it with manure, teeming with impregnations of sin. Society thus far gone, must be like carrion exposed to the sun. It is as natural for the former to bring forth all manner of crime and vice, as for the latter to swarm with loathsome life. With an ordinary perception of cause and effect, it will instinctively be seen that "City" society can be nothing less than

a wholesale manufactory of sin, in almost infinite form and variety.

If it be urged that the "City" is not a fair sample of "English Society," as a whole; that though it shows one part of the body in the last stage of mortification, yet others of its members are not so far gone, we will readily admit it. But this merely says that one part is *more mortified* than the rest. The whole body is impregnated with the same disease; and the reaching of the last stage of rotteness is but a matter of time, growth, and circumstance. "English Society" in places where it is seen most healthy and natural, and least depraved and miserable, is still in an approximate relation to that existing in the "City." There is no radical difference. In the large towns and cities of England, the social mortification is very little less virulent than it is in her metropolis. Indeed, all those places that have left the old "stage-coach days" behind—those that are generally considered alone worthy of representing the age of steam and electricity—are fast approaching one common standard.

To give to "English Society" a thorough investigation, from its first and best stages, to its last and worst, is but to increase our dissatisfaction with it as a whole. Our view confined to the "City," and it would be pardonable if one charitably considered it a little hell distinct from the rest of England. But when we carry the investigation through the length and breadth of its land, we can no longer indulge even in this pleasing delusion. We then see how terrible is the action of "English Society" upon the working portion of the community; how, throughout, it is to the toilers, crime producing, and destructive. Let us again hear *The Times*, in an editorial of April 13, 1857, on the subject of emigration.

"If anything more than another is calculated to make the unreflecting grave, the selfish pitiful, and the sanguine desponding, it is the frightful condition of the large classes of women in this country. Without entering into the question of morality, we may say that the fact that thousands of girls are rising yearly into womanhood, without the means of keeping body and soul together by honest employment, is one of the most terrible which can be contemplated. When we consider the condition of what are called servants of all work, the condition of

seamstresses, shoe-binders, and the rest of the class of women who have to earn their own living, can we wonder that the streets are nightly crowded with unfortunates, in a manner which surprises every foreigner who visits our shores? If men are temporarily or locally in distress, women by the million are always so. If men are forced into crime by lack of employment, women are forced to lead a life of shame because the employment which they can obtain does not suffice to afford them subsistence. If men need to be aided in their misfortunes, much more should the helping hand be held out to women. If the younger women of the lower classes could be sent out from their parishes before they have been drawn into the horrible vortex of town profligacy, there would be a better prospect of diminishing the greatest of our social evils by stopping the supply of destitution which has so long fed it."

This is written not of criminals whose evil deeds have merited banishment from the land of their birth, the happy scenes of their youth, and the graves of their forefathers, but of women who by the "million are always" in "distress." It concerns the lilies of creation, that nurtured by a tender fostering care, would give rich fragrance to the social atmosphere, and ravish the senses of virtue with their chaste and full blown charms. It speaks of those whom a bountiful Providence created to become happy wives to bless mankind, and loving mothers to bring forth creatures in the likeness and image of their God. Yet these fair flowers must be transplanted, or be plucked by the hand of seduction—these, so nicely fitted by Nature to be the bosom companions of man, and virtuous mothers of our race, must fly from "English Society," or be "drawn into the horrible vortex of town profligacy." Moreover, though victims of distress by the "million," they are daughters of a nation whose wealth surpasses the fabulous riches of the east—children of parents who have erected the monument of England's greatness, and encircled its head with a diadem that the rest of the earth are too poor to purchase. They inherit distress from a victimizing social system. This alone should be enough to "make the unreflecting grave, the selfish pitiful, and the sanguine desponding." Yet this stands merely as the first figure in their sum of wrongs.



and misfortunes. To save themselves from becoming the victims of the seducer, loathsome to themselves, outcasts of society, children of shame, and rotten inheritors of premature graves, and to escape the terrible necessity of bartering their "eternal jewels to the common enemy of man," they must leave the shores of England forever, to find homes in other lands. Then to cap the climax of their cruel fate, but few of them find the privilege of embracing the alternative. They are denied even the blessing which to criminals is given as punishment—*transportation* from the land of their birth!

We are friends and not enemies of emigration. It is beneficial and healthful to England, and advantageous to its working classes. Thereby the great Anglo-Saxon family are given room! It has enabled them to manifest the vitality of their constitution, the energy of their character, their unconquerable instincts for enterprise, and their irresistible perseverance. A tribe of barbarians, unknown to the civilized world before the second century of the Christian era, by their migrations have founded nations, subdued empires, led the vanguard of civilization, peopled a new hemisphere, filled the wilderness with cities, made the deserts to blossom as the rose, and swelled the volume of their language, until the sound thereof moves the people of every land. Migration seems to catch a powerful instinct of this remarkable race. By nature they are a migrating people. Perhaps nothing so much as this instinct has given them distinctiveness of character, and marked them from contemporary races with a family peculiarity.

No person of judgment, acquainted with the genius of "Mormonism," will charge us with enmity to emigration. Yet, while we give our sympathy to the emigration policy, we cannot accord our admiration to a society that swells it from such causes, and bases it upon such alternatives as those named in our last extract from *The Times*. Based on the adventurous spirit of a people, their great vitality, overflowing energy, an instinctive obedience to the great command to subdue and replenish the earth, or the impulses of religion, emigration has our good will. But the fact that the working daughters of England "by the million are always" in "distress," and

that to escape being "drawn into the horrible vortex of town profligacy," they have to fly from her shores, is a bitter satire on her social system. In such cases their being transplanted from the old homestead, appears rather in the light of *transportation*, than in that of free and natural emigration. Then that the out-let should be so extensively blocked up, is the refinement of cruelty, and the ruin of women by the "million," is the inevitable result of the working of "English Society."

Hitherto we have only properly been taking one view of England in general, and the "City" in particular. We have contemplated the working classes as *victims*, and taken little more than a broad and cursory glance at their distress. Of course, crime has not been altogether hid from our mind's eye, but it has appeared as peeping from behind the curtains; and we have seen the criminals, as it were, sleeping in the scene. But the great and terrible catalogue of *positive crimes* must be unrolled; criminals made to start into full and active life, and distress and misery particularized, before our "pictures" of the horrors of "English Society" can faithfully represent the reality. We need for the work more than magic aid, that we might endow them with life, motion, and being. They must rival the world of phantoms which Fable describes, where spectres re-act their mortal parts, portraits leave the walls of haunted castles, statues their pedestals, and the armour of dead warriors mount ghostly guard, as the stroke of the midnight hour frights the silence of night. Our "pictures" being thus animated, we would introduce assassination striding with stealthy steps, and as ever and anon, it seized its victims with the grips of death, their groans should echo to the pulse of time. Murderers' haunts, and robbers' dens must take their place in the groups, while gin-palaces and taverns come in, followed by sellers of the "fire-water," with statistics and histories of their craft. Policemen, lawyers, jurymen, and judges, we would have appear, to relate their professional knowledge and experience. Prison walls should be rent asunder to let their inhabitants out to judgment, and convicts in chains, from their penal settlements, march in to make confession. Nor ought hospitals, unions, and madhouses to be absent. Women who by the "million are



## HISTORY OF JOSEPH SMITH.

always" in "distress" must be there, to deepen the shades by their poverty, misery, and straggles. "Seamstresses, shoe-binders, and the rest of the class of women who have to earn their own living," but whose employment does not suffice to afford them subsistence, should appear shivering in their wretched garrets, by fireless grates, and coverless beds, with hollow cheeks, sunken eyes, and despair written on their beauty-faded countenances; as their blood-stained fingers plied the needle, we should catch from their insufferable misery, deep, and fervent prayers for death. "Seclusion, gauntly attired, should enter, exciting soft and tender speeches in dulcet tones; and the fair flowers of credence should wither as it breathed upon them. Then ought the "horrible vortex of town profligacy" to rise into view, drawing with fearful velocity its victims down. The children of city its victims down. The children of shame, wringing to consciousness of their ruin, should fascinate our attention, till our hearts died within us as we traced the course of their wretched lives. From their fall we would follow them to the beats of prostitution; from thence to the haunts of suicide, or to behold them laid, palpitating masses of rottenness, on hospital beds; finally a generation of them should pass away before our eyes, at a time when they ought to be in the full vigour of womanhood, and happy wives and mothers. Attending these must be a group, consisting of procurists, pimps, brothel-keepers, voluptuaries, and seducers. Nor would we leave out rich, idlers, and its gorgeous sepulchres, wealth and its luxuries, churches and palaces, and its genuineness, and benevolence, and sanctimonious hypocrisy. The lights should serve to deepen the shades, and the good to show the immense preponderance of evil. For ghosts we would have women bleeding from the hands of brutal husbands, and the cries of children for bread as choros to the doleful play. The "City" should supply us with vicious urethras, literally "born in sin and shapened in iniquity," to act the imps: and with heavy villains to represent the elder devils. Could we group all these objects, with their actions and biographies, into animated pictures; "and could we add much more, we should only" paint, "adequately," the full "horrors" of an English Society." As it is, we can merely give daubings to stand for hints.

(To be continued.)

## HISTORY OF JOSEPH SMITH.

(Continued from page 441.)

[May, 1842]

Thursday, 26th. This forenoon I attended a meeting of near a hundred of the brethren in the Lodge Room, to whom John C. Bennett acknowledged his wicked and licentious conduct towards certain females in Nauvoo, and that he was worthy of the severest of chastisements, and cried like a child, and begged that he might be spared, in any possible way; so deep was his apparent sense of his guilt and unworthiness for respectable society; so deeply did he feign, or really feel contrition for the moment, that he was forgiven still. I plead for mercy for him.

At one p.m. I attended a large and respectable meeting of the citizens of Nauvoo, near the Temple, and addressed them on the principles of government, at considerable length, showing that I did

not intend to vote the Whig or Democratic ticket as such, but would go for those who would support good order, &c.

The meeting nominated candidates for Senate Representatives, and other officers, and expressed their entire disapprobation of the Quincy Whig, relative to my being concerned against Governor Boggs.

I met with the Ladies Relief Society, and gave them a short address; a synopsis was reported by Miss E. B. Snow.

President Joseph Smith read the 14th chapter of Ezekiel. Said the Lord had declared by the Prophet, that the people should each one stand for himself, and depend on no man or men in that state of corruption of the Jewish Church. That righteous persons could only deliver their loved souls, by applying to the present state of the Church of Jesus Christ of Latter-day Saints. Said if the people departed from the Lord, they

must fall—that they were depending on the Prophet, hence were darkened in their minds, in consequence of neglecting the duties devolving upon themselves, envious towards the innocent, while they afflict the virtuous with their shafts of envy.

There is another error which opens a door for the adversary to enter. As females possess refined feelings and sensitiveness, they are also subject to an overmuch zeal, which must ever prove dangerous, and came them to be rigid in a religious capacity—should be armed with mercy, notwithstanding the iniquity among us.

Said he had been instrumental in bringing iniquity to light—it was melancholy and awful that so many should place themselves under the condemnation of the devil, and going to perdition—with deep feeling, said that they are fellow mortals, we loved them once, shall we not encourage them to reformation? We have not forgiven them seventy times seven, as our Saviour directed; perhaps we have not forgiven them once. There is now a day of salvation to such as repent and reform—they should be cast out from this society; yet we should woo them to return to God, lest they escape not the damnation of hell! Where there is a mountain top, there is also a valley—we should act in all things on a proper medium to every immortal spirit. Notwithstanding the unworthy are among us, the virtuous should not, from self-importance, grieve and oppress needlessly, those unfortunate ones—even these should be encouraged to hereafter live to be honoured by this society, who are the best portions of community. Said he had two things to recommend to the members of this society, to put a double watch over the tongue: no organized body can exist without this at all. All organized bodies have their peculiar evils, weaknesses and difficulties, the object is to make those not so good reform and return to the path of virtue that they may be numbered with the good, and even hold the keys of power, which will influence to virtue and goodness—should chasten and reprove, and keep it all in silence, not even mention them again; then you will be established in power, virtue, and holiness, and the wrath of God will be turned away.

I have one request to make to the President and members of the Society, that you search yourselves—the tongue is an unruly member—hold your tongues about things of no moment—a little tale will set the world on fire. At this time, the truth on the guilty should not be told openly, strange as this may seem, yet this is policy. We must use precaution in bringing sinners to justice, lest in exposing these heinous sins we draw the indignation of a Gentile world

upon us (and, to their imagination justly too). It is necessary to hold an influence in the world, and thus spare ourselves an extermination; and also accomplish our end in spreading the Gospel, or holiness, in the earth. If we were brought to desolation, the disobedient would find no help. There are some who are obedient, yet men cannot steady the ark—my arm cannot do it—God must steady it. To the iniquitous show yourselves merciful.

I am advised by some of the heads of the Church to tell the Relief Society to be virtuous, but to save the Church from desolation and the sword; beware, be still, be prudent, repent, reform, but do it in a way not to destroy all around you. I do not want to cloak iniquity—all things contrary to the will of God, should be cast from us, but don't do more hurt than good, with your tongues—be pure in heart. Jesus designs to save the people out of their sins. Said Jesus, "Ye shall do the work, which ye see me do." These are the grand keywords for the Society to act upon. If I were not in your midst to aid and counsel you, the devil would overcome you. I want the innocent to go free—rather spare ten iniquitous among you, than condemn one innocent one. "Fret not thyself because of evil doers." God will see to it.

Friday, 27th. Had an attack of a bilious nature, staid at home, took some medicine.

Saturday, 28th. Convalescent. Walked to the store with Emma, transacted some business in the city. At eight in the evening, called at the printing office, with the night watch, to see the *Wasp*.

Violent shocks of earthquakes were experienced in Greece about this time.

The High Council were in Session, as they had been from day to day through the week, investigating charges against various individuals for unvirtuous conduct, committed through the teachings and influence of John C. Bennett; several were cut off, and some were forgiven on confession.

Sunday, 29th. I was at home; and about the city engaged in counselling the brethren, &c., on Monday and Tuesday, the 30th and 31st.

Wednesday, June 1st, 1842. I attended a political meeting in the Grove, for the nomination of County officers, for the County at large, in which I concurred, with the exception of the candidate for the Sheriffalty, and spoke in favour of the proceedings.

A General Conference was held in the

Exchange, Manchester, England, Elder Parley P. Pratt, presiding, at which 16 Conferences were represented, comprising 7514 members, 220 Elders, 421 Priests, and 110 Teachers.

Thursday, 2nd. Rode out with brother Bowen and my Clerk, and sold Lot 1 in Block 143.

The State of Michigan repudiated its debt for \$2,350,000.

Friday, 3rd. In the forenoon I rode out in the city, and sold to brother Harmer Lot 1 in Block 123, and in the afternoon rode to brother John Benbow's, on horseback, accompanied by Emma and others.

Saturday, 4th. At the printing office in the morning, and heard letters read from Grand Master Jonas, Dr. King and Mr. Helme, concerning John C. Bennett's expulsion from the Masonic Lodge in Ohio.

In the afternoon paid E. B. Nourse 505 dollars for land bought of Hugh McFall, and settled with the heirs of Edward Lawrence at my house, assisted by Newel K. Whitney and my Clerk.

Sunday, 5th. I preached this morning to a large congregation. The subject matter of my discourse was drawn from 32nd and 33rd chapters of Ezekiel, wherein it was shewn that old Pharaoh was comforted and greatly rejoiced that he was honoured as a kind of king devil over those uncircumcised nations that go down to hell for rejecting the word of the Lord, notwithstanding his mighty miracles and fighting the Saints; the whole exhibited as a pattern to this generation, and the nations now rolling in splendour over the globe, if they do not repent, that they shall go down to the pit also and be rejoiced over, and ruled over by old Pharaoh, king-devil of mobocrats, miracle-rejecters, Saint killers, hypocritical priests, and all other fit subjects to fester in their own infamy.

Monday, 6th. I rode on the prairie to view some land, accompanied by brother Yearsley and my Clerk; dined at brother Lot's, and returned home; when I approved of a series of resolutions passed by a Court Marshal of the Nauvoo Legion.

Tuesday, 7th. Sold David D. Yearsley a quarter section of land. Quite a snow storm is reported in many parts of the New England and middle States.

Wednesday, 8th. I was about home. Sent Dr. Richards to Carthage on busi-

ness. On his return, old Charley, while on a gallop, struck his knees and breast instead of his feet, fell in the street, and rolled over in an instant, and the doctor narrowly escaped with his life. It was a trick of the devil to kill my Clerk. Similar attacks have been made on myself of late, and Satan is seeking our destruction on every hand.

Thursday, 9th. At home, and about the neighbourhood, attending to domestic affairs, and the business of the Church.

Meeting of the Female Relief Society, at the Grove, Nauvoo, June 9, 1842. Reported by Miss E. R. Snow.

President Joseph Smith opened the meeting by prayer, and then addressed the congregation on the design of the institution. Said it is no matter how fast the society increases, if all the members are virtuous; that we must be as particular with regard to the character of members now, as when the society first started; that sometimes persons wish to crowd themselves into a society of this kind when they do not intend to pursue the ways of purity and righteousness, as if the society would be a shelter to them in their iniquity.

He said that henceforth no person shall be admitted, but by presenting regular petitions, signed by two or three members in good standing in the society, and whoever comes in must be of good report.

Objections having been previously made against Mahala Overton, they were removed; after which President Joseph Smith continued his address; said he was going to preach mercy. Suppose that Jesus Christ and holy angels should object to us on frivolous things, what would become of us? We must be merciful to one another, and overlook small things.

Respecting the reception of sister Overton, President Joseph Smith said: It grieves me that there is no fuller fellowship; if one member suffer all feel it; by union of feeling we obtain power with God. Christ said he came to call sinners to repentance, and save them. Christ was condemned by the self-righteous Jews because he took sinners into his society; he took them upon the principle that they repented of their sins. It is the object of this society to reform persons, not to take those that are corrupt and foster them in their wickedness; but if they repent, we are bound to take them, and by kindness sanctify and cleanse them from all unrighteousness by our influence in watching over them. Nothing will have such influence over people as the fear of being disfellowshipped by so goodly a society as this. Then take sister Overton,



as Jesus received sinners into his bosom. Sister Overton, in the name of the Lord, I now make you free. Nothing is so much calculated to lead people to forsake sin as to take them by the hand, and watch over them with tenderness. When persons manifest the least kindness and love to me, O what power it has over my mind, while the opposite course has a tendency to harrow up all the harsh feelings and depress the human mind.

It is one evidence that men are unacquainted with the principle of godliness to behold the contraction of affectionate feelings and lack of charity in the world. The power and glory of godliness is spread out on a broad principle to throw out the mantle of charity. God does not look on sin with allowance, but when men have sinned, there must be allowance made for them.

All the religious world is boasting of righteousness: it is the doctrine of the devil to retard the human mind, and hinder our progress, by filling us with self-righteousness. The nearer we get to our Heavenly Father, the more are we disposed to look with compassion on perishing souls; we feel that we want to take them upon our shoulders, and cast their sins behind our backs. My talk is intended for all this society; if you would have God have mercy on you, have mercy on one another.

President Smith then referred them to the conduct of the Saviour, when he was taken and crucified, &c.

He then made a promise in the name of the Lord, saying that that soul who has righteousness enough to ask God in the secret place for life, every day of their lives, shall live to three score years and ten. We must walk uprightly all the day long. How glorious are the principles of righteousness! We are full of selfishness; the devil flatters us that we are very righteous, when we are feeding on the faults of others. We can only live by worshipping our God; all must do it for themselves; none can do it for another. How mild the Saviour dealt with Peter, saying, "When thou art converted, strengthen thy brethren." At another time, he said to him, "Lovest thou me?" and having received Peter's reply, he said, "Feed my sheep." If the sisters love the Lord, let them feed the sheep, and not destroy them. How oft have wise men and women sought to dictate brother Joseph by saying, "O, if I were brother Joseph, I would do this and that;" but if they were in brother Joseph's shoes they would find that men or women could not be compelled into the kingdom of God, but must be dealt with in long suffering, and at last we shall save them. The way to keep all the Saints together, and keep the work rolling, is to wait

with all long suffering, till God shall bring such characters to justice. There should be no license for sin, but mercy should go hand in hand with reproof.

Sisters of the society, shall there be strife among you? I WILL NOT HAVE IT. You must repent, and get the love of God. Away with self righteousness. The best measure or principle to bring the poor to repentance is to administer to their wants; the Ladies' Relief Society is not only to relieve the poor, but to save souls.

President Smith then said that he would give a lot of land to the society by deeding to the Treasurer, that the society may build houses for the poor. He also said he would give a house, frame not finished, and that brother Cahoon will move it on to the aforesaid lot, and the society can pay him by giving orders on the store; that it was a good plan to set those to work who are owing widows, and thus make an offset, &c.

Friday, 10th. Went to brother Hibbard's with my Clerk, to purchase some land.

Saturday, 11th. Presided in City Council. Council resolved to publish the City Charter, ordinances of the City Council, and Nauvoo Legion, before the first day of next July. Also resolved that the bond given by William Marks, binding him to make a deed for the land purchased of him for a burying ground, for the use of the city, be put on record in the office for the registry of deeds in the City of Nauvoo.

Riots and mobs are multiplying in the land.

Sunday, 12th. Mostly at home. Called at the printing office for some papers.

Monday, 13th. Attended a General Council in the lodge room to devise ways and means to furnish the poor with labour. Many of the English Saints have gathered to Nauvoo, most of whom are unacquainted with any kind of labour, except spinning, weaving, &c., and having no factories in this place, they are troubled to know what to do. Those who have funds have more generally neglected to gather, and left the poor to build up the city and the kingdom of God in these last days.

Tuesday, 14th. Rode to the big mound on the La Harpe road, accompanied by Emma, Hiram Kimball, and Dr. Richards, and purchased a three-quarter section of land of Kimball, including the mound.

The Twelve—namely, President Brigham Young, Heber C. Kimball, Wilford Woodruff, John Taylor, and Willard Richards, Bishop George Miller, and Hiram Clark, of the High Priest's Quorum, in Council at the printing office. Voted that Hiram Clark go immediately to England, take a letter to gather means of the Churches to go on his journey and take charge of the emigration in England, instead of Amos Fielding; also collect means

for building the Temple, purchase goods, &c., and that letters be given him to brother Pratt to this effect. Voted that brother Fielding come immediately to this place with his family after his return to England.

John U. Bennett's defence of the proceedings at Nauvoo, &c., may be seen on the 37th, 38th and 39th pages of the *Wasp*.

*To be continued.*

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## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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SATURDAY, JULY 18, 1857.

**COUNSEL TO ELDERS.**—There is, at the present time, considerable excitement in the public mind, relative to what the world is pleased to call "Mormonism." The object of this editorial, is to give to the Elders a little advice, as to the best course to be pursued to allay excitement as much as possible. We know that it must needs be that offences will come, but, as Jesus said, "Woe unto those by whom they come."

You are called of God through His Prophets, and sent forth into the world to tell the people on what terms their sins may be remitted, and they put in possession of the Holy Ghost, which will guide them in the ways of truth, according to the promises of the Son of God. You are not sent to dispute or wrangle with them, but to preach the Gospel of peace and salvation to all who will listen to, believe, and obey the instructions of the Holy Spirit given through you. We therefore say go forth in the spirit of Christ, which is characterized by meekness, gentleness, long-suffering, and kindness. Honour your high and holy callings by a dignified demeanour in all your associations, both in public and in private life. Refrain from all untimely jesting, a thing which is beneath the position of one holding the office of an Elder in the Church of Jesus Christ of Latter-day Saints. Many Elders imagine that they have not preached a good sermon unless they have said something that is calculated to excite laughter; which amuses or disgusts rather than edifies their hearers. Some again manifest a disposition to boast, by challenging, and bidding defiance to opposition, and seem rather to court it than otherwise. They speak of powder and ball as playthings. Lay aside such trifling and low-mindedness, and preach the Gospel of Christ. Reason with the people from the Scriptures, the Book of Mormon, and the Book of Doctrine and Covenants. Show them that such a work, as the one in which we are engaged, has to be performed prior to the second advent of the Son of Man, and you will meet with less opposition. Many who oppose your efforts to do their good, believe that they are doing God service, as did Saul of Tarsus. You should, therefore, rather pity and commiserate than indulge a spirit of anger towards them, for they know not what they are doing.

As ministers of the Gospel, you need not violate any law of the land; but be subject to the powers that be. When you are maltreated and persecuted by the wicked, seek redress through the legitimate channel; honour the government, and the officers

of its appointment, by appealing to them to redress your wrongs, by punishing the guilty. The laws of England are good, and guarantee to all the right to worship God according to the dictates of their own consciences. We therefore say, instead of disputing with the rabble, claim at the hands of the government that protection which her gracious Majesty is pleased to allow to all her law-abiding subjects. When the legal authorities of the land cease to suppress disturbances, and give you a chance to deliver the message of Heaven to the people, that all may have an opportunity of judging for themselves, and believing or rejecting upon their own agency; then the responsibility will rest upon them, and your garments will be clear of the blood of all men. It will be required at the hands of those whose duty it was to protect you, while in the discharge of the duties enjoined upon you by the God of Israel.

Do right, and when you are persecuted let it be for righteousness sake, that you may claim the promises of Jesus, for he said, "Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad; for so persecuted they the Prophets which were before you, . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

**RELEASES AND APPOINTMENTS.**—Elder Elijah E. Holden, having been called home by the First Presidency of the Church, in consequence of the situation of his family, is released for that purpose from further labours in the European Mission.

Brother Holden has laboured diligently, and borne a faithful testimony to the truth. His labours are accepted, and he goes home with our blessings upon him.

Elder Bernard Snow is appointed to take charge of the Southampton Pastorate, in the place of Elijah E. Holden, released.

Elder William Pace is released from the Presidency of the Shropshire Conference, and appointed to preside over the Staffordshire Conference.

Elder Joseph Burrows is released from the Presidency of the Staffordshire Conference, and appointed to preside over the Shropshire Conference.

**DEPARTURE.**—Elder Elijah E. Holden, on board the steamer, *City of Washington*, sailed for New York on the 31st ultimo, on his way to Utah Territory.

## INCONSISTENCY OF ANTI-MORMONS.—No. 2.

BY ELDER B. SNOW.

Though thou shouldst bray a fool in a mortar with a pestle, yet will not his foolishness depart from him.—SOLOMON.

In my first article under the above head, I showed the manifest folly of Mr. Haynes, a would-be champion of Anti-Mormonism, and amply illustrated the truth of the old proverb "Give a dog rope enough and he will hang himself."

I had not thought to notice him any further, but finding that some are actually so blinded by prejudice and ignorance,

as to swallow the whole tissue of his self-contradictions and misrepresentations, and count it a sweet morsel, I have thought it well to notice another of the many beauties displayed by this aspiring logician.

He opens his first tract, (the one referred to in my last) with much of sanctimonious seeming, and a goodly degree



of sapience, and continues thus:—"The Bible is a revelation of God's will to thee, (addressed to Mormons) and thou art commanded to read and to obey this revelation of His will. \* \* \* In this book, too, He solemnly asserts its *perfection, completeness, and sufficiency*, to give thee this instruction," (viz., how to be happy forever in heaven, or miserable forever in hell). "Listen to his own words; 'All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works,' (2 Tim. iii. 16, 17) 'wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.' (James i. 21.) It is so plain, that, while there are depths in which the greatest mind can swim 'the wayfaring man, though a fool, shall not err therein.' Our blessed Lord said to the Sadducees, who were disputing on the resurrection, 'Ye do err, not knowing the Scriptures nor the power of God.' (Matt. xxii. 29.) Here, then, is the Scripture as a perfect rule of faith and practice, set forth in the New Testament by the Apostles and our Lord himself. The Old Testament is equally explicit, and that, too, at a time when the Jews, of whom the greater part of the Scriptures are written, were in the habit of receiving much oral instruction from their Elders and Teachers; but this was never recognized except it accorded with the law. Hence, we find David saying, 'The law of the Lord is *perfect*,' converting the soul, &c."

He also quotes several passages here, the relevancy of which, I am unable to see, but refer the reader to them. (Psalm exix. 160—2 Sam. viii. 28—Isa. viii. 20—Mic. iii. 6.) We have from him next a quotation from Deut. iv. 2, "Ye shall *not add* unto the word which I command you, neither shall ye *diminish* ought from it, that ye may keep the commandments of the Lord your God which I command you." Also, one from Prov. xxx. 5, 6, "*Add thou not unto his word*, lest he reprove thee, and thou be found a liar." He continues, "And as if the word of God was not hedged and guarded enough, the warnings already given were again confirmed by a more solemn caution. 'For I testify unto every man that heareth

the words of the prophecy of this book, If any man shall *add* unto these things, God shall add unto him the plagues that are written in this book, &c." (Rev. xxii. 18, 19.)

Now let us examine well, and see what he *has proved*, if indeed he has proved anything. He seems to have a peculiar faculty (like the lawyer) of telling us beforehand, what he is *going* to prove, and perhaps it is well, for surely no one would ever discover from his arguments a proof of the points aimed at.

He has told us that the Lord solemnly asserts that the Bible is *perfect, complete, and sufficient*; and from this he is to draw an irresistible argument against the Book of Mormon.

He refers us to Deut. iv. 2, "Ye shall *not add* unto the word," &c. According to this quotation, with the construction that must be put upon it to make it at all relevant to his subject, the Bible was complete in the days of Moses, and nothing could be *added* unto it without direct violation of the command of God. But he refers us, also, to the Psalmist, who says, "The law of the Lord is *perfect* converting the soul," &c.

David wrote about four hundred and fifty years after Moses, during which time book after book had been added in direct violation of the injunction of Moses, or the command of God, and (according to Mr. H.) pious David is found adding to the Scriptures. After writing awhile, he discovered that the law of the Lord was *then perfect*; but in order that the *perfect* might be *perfected*, he afterwards wrote some hundred and thirty-one psalms, which are admitted into the canon of Scripture.

Then came Solomon, Isaiah, Jeremiah, Ezekiel, Daniel, and others who each dared in the face of both these solemn injunctions, to add to the Scriptures.

What a pity the Lord had not found in those days, such zealous defenders of His word as He has in these latter times!

But, perhaps, *this one* will say that he has admitted that the Jews *did* receive oral instruction, provided it *accorded with the law*.

But does it appear that the writings of the Prophets above alluded to were *oral* instructions?—or do their teachings always accord with the law? No! very far from it.

They wrote of things yet in the future,

of which the law claimed no knowledge, and to which it made not the slightest reference.

But assuming his position to be correct in this respect, what will he do with our Lord and Saviour, and his Apostles, who taught very many things directly contrary to the law? Jesus said "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth; *I say unto you That ye resist not evil,*" &c. (Matt. v. 38. 39.)

Here, then, was a teacher imparting oral instruction diametrically opposed to the law, and therefore his teaching was inadmissible, according to Mr. H.'s own showing. (See Ex. xxi. 24, Lev. xxiv. 20—also Deut. xix. 21.)

Here, as in his account of the origin of the Book of Mormon, he has overshot his mark; and in his zeal to destroy the authenticity of the book in question, has overlooked the fact, that with whatever force these Old Testament Scriptures are brought to bear against the divine mission of Joseph Smith, they bear with equal force against Christianity itself, which he professes to defend. Surely "It is hard to kick against the pricks."

I would, as I have said before, be glad to give the man credit for honesty, but it seems as if he must have been aware of the inconsistency of his own arguments on this point, and in order to conceal it as much as possible, brings his quotations from the New Testament first. Having endeavoured to prove the perfection of the Bible in the time of Paul, he then turns back, saying "The Old Testament is equally explicit." His inconsistencies stand thus—the word of God was perfect, inasmuch that nothing was to be added to it, above fourteen hundred years previous to the existence of the New Testament; and was all contained in the five books of Moses; and again was perfected four hundred years afterward in David's time; later it was added unto by Solomon, and by him another warning given, against adding to the word of God; but the Prophets still continued to add for hundreds of years after the days of Solomon; and finally, Jesus and his Apostles completed it again in the times of Paul. We find him quoting from Paul's Epistle to Timothy, "All Scripture is given by inspiration of God," &c. The construction he evidently intends to have put upon the passage is like this—"All Scripture is

given," that ever will be given "by inspiration of God," else, how is it at all pertinent to his object? which avowedly is, to prove that the Bible is *perfect, complete, and sufficient*, and, therefore, that the Lord will never again speak to His creatures by Prophets or Apostles. If this Scripture be understood thus, it certainly proves Joseph Smith an impostor, but at the same time it proves John the Revelator also an impostor, and excludes his writings from all claim to inspiration, for he wrote that book of Revelation thirty years after Paul made the declaration above quoted.

O, what foolish inconsistencies will not men run into, when they begin to misinterpret, and place false constructions upon the sacred Scriptures. But Mr. H. admits John's testimony, and quotes (Rev. xii. 18, 19.) "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book," &c. This he adds as a grand consummation of all his arguments for the *completeness* of the Scriptures, and says, Surely these solemn warnings are enough to deter the most hardened opposer of God's moral government," &c. He appeals to the working classes, of whom he says, "Alas! thousands of the working classes, who ought to have clinged with sincere attachment to their Bible, are become Mormonites," &c. He knows full well that the working classes, for the most part are unacquainted with the history of the Bible, and suppose it to have been written in one large volume, as we now have it; and that this admonition of John's was given at the closing up of this grand book, and referred to all that had been written, commencing with Genesis: and perhaps he had this understanding of the matter himself. I hope it is so, for it is pleasant to think one ignorant, rather than knavish; and one or the other he *must* be.

Who that has any knowledge of the circumstances of the times in which John wrote, does not know that this admonition of his was written with direct reference to the book of Revelations, and that *only*? as he himself says, "*the words of the prophecy of this book,*"—the several books composing our present Bible not having been brought together till many years after. What then has Mr. H.

proved? Either that he is *himself* very simple, or else very dishonest, in presuming upon the credulity and ignorance of his readers by seeking to palm off upon them such a foolish mass of self contradictions and gross inconsistencies, of which those already referred to are a fair specimen.

May God reward him according to his work.

To get the "working classes" and all others, to cling to the Bible is what we wish, instead of the vain traditions, and foolish sophistry of men.

May God help them so to do.

## CREDIBILITY OF THE BOOK OF MORMON AS COMPARED WITH THAT OF THE BIBLE.

BY C. W. WANDELL.

(From the "Western Standard.")

(Continued from page 400.)

1. Having demonstrated that America is the land given to Joseph in his patriarchal blessing, and that his posterity in the last days were to be the gatherers of Israel, we will next proceed to examine the 18th chapter of Isaiah, which relates directly to this subject. The first verse reads thus: "Go to the land shadowing with wings, which is beyond the rivers of Ethiopia." Commentators have been sorely puzzled to find this land shadowing with (or, as in the Polyglot margin, spread out as) wings. Barnes in a note on this passage, says, "This land is positively unknown." But why unknown? Let the reader consult the map of the world, bearing in mind that ancient Ethiopia was much more extensive than now: covering indeed all Africa except Egypt and Carthage, and extending eastward into Asia as far as India, under the name of Oush. Consider, then, that Isaiah uttered this prophecy at Jerusalem, and from that point trace westwardly beyond the Nile and Niger, and you will find no land whatever shadowing or spread out as wings, until you trace as far as America. Or, if you trace eastwardly from Jerusalem, to the Indus and the Ganges, rivers of ancient Oush, and beyond them; you will find no land spread out on the map in the form of the wings of a bird, until you trace as far as America. North and South America are as near as natural objects may be supposed to be in form like wings. "That sendeth ambassadors by the sea." The isolation implied in this language particularly applies to Ame-

rica; for ambassadors sent from America to any other part of the world must be sent by sea.

2. "In vessels of bulrushes." Had we the original copy of the prophecy, we might correct the evident error, of the Septuagint, which has the word bulrushes in the place of the original word, which, from the context, appears to have represented swift sailing vessels. It is true, the Egyptians constructed boats of bulrushes to float upon the Nile; but that stream is nowhere called the sea, but is called in Scripture "The river of Egypt." The Egyptians built no vessels for sea use, and esteemed the mariners' occupation an abomination. See Rollins' Hist. Had not the Septuagint translation been made in Egypt, a more fit word would doubtless have been chosen.

3. "Go ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled." The word, rivers, as here used, is evidently figurative, and is synonymous with waters, which occurs in the twelfth and thirteenth verses of the preceding chapter; in which it is interpreted as the merciless and terrible invasion of hostile armies. The nation scattered and peeled, is undeniably the Israelites. To them was to be sent swift messengers from Joseph's land, bearing to them the word of the Almighty.

4. In the third verse we have as follows: "All ye inhabitants of the world, and dwellers on the earth, see ye, when



he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye." The mission of Joseph's ambassadors is not confined to the Jews; but is of equal importance to the world universally. All men are commanded by Jehovah, to hear, to see, and, by implication, to obey. The standard evidently refers to the mount Zion mentioned in the seventh verse, which being built by the gathering of the Saints, will be an unmistakeable sign to the world, that the dispensation of the fulness of times has commenced. The most fastidious will scarcely question, that the blowing of the trumpet refers to the proclamation of the Gospel and the revelations of God.

5. In the fifth verse, the time of this marvellous work is stated. It is, "Before the harvest, when the bud is perfect, and the sour grape is ripening in the flower." The harvest, said Jesus, is the end of the world; and the latter-day judgments so frequently mentioned in the Bible, are here repeated in connexion with this work, and in this time: "He shall both cut off the sprigs with pruning hooks, and take away and cut down the branches. They shall be left together unto the fowls of the mountains, and to the beasts of the earth; and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them."

6. In the seventh verse, the result of the latter-day enterprise is thus stated: "In that time shall the present be brought unto the Lord of Hosts of a people scattered and peeled and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of Hosts, the mount Zion."

#### REFLECTIONS ON THE FOREGOING.

7. To those who believe in the revealed word of God, the eighteenth of Isaiah presents much food for reflection. God's mercies and goodness,—His retributive justice, long delayed but certain to fall on the nations which have forsaken His law,—the establishment of Zion on the everlasting hills of Joseph's land, as the great sign of the latter days,—the constituting of a God-ordained Priesthood, who, as swift angels bearing the precious seed of salvation to all people, shall return, bringing their sheaves with them, presenting them as a "present" "of a people" "to

the place of the name of the Lord of Hosts the mount Zion,"—the ushering in of the Millennial era,—in fine, the whole history of the mighty dispensation of Restitution from its inception to its consummation, are all predicted in this brief chapter.

8. In connection with this, the signs of the times so plainly point to the present as the latter days of prophecy, that not a few of the observing among Christians, confess their belief in the near approach of that august time, when the Son of Man shall be revealed from heaven, and the holy angels with him. If then the signs in the heavens above and in the earth beneath are so convincing evidences of the times and seasons in which we live, if these phenomena point to these as the latter-days; how much more convincing must be that great sign of the establishment of Zion among the highest mountains on the American continent? All other signs are not absolutely certain. In these, unless accompanied by revelation, mankind might be mistaken. But the congregated and still assembling thousands of the Saints among the Rocky Mountains, and the establishing of Zion in that place as a standard to the nations, is a sign of which there can be no uncertainty.

9. In this place, it will be proper to consider what sect of religionists is accomplishing, or seeking to accomplish this? The land shadowing with wings has her Christian churches; but which of them is seeking to plant the ensign of God upon the mountains? American Christians have their missionaries; but which of them is teaching that, "When the Lord shall build up Zion, he shall appear in his glory?" Which is teaching, saying, "O Zion, that bringest good tidings, get thee up into the high mountain?" Or, "I will say to the north, Give up, and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth?" How many are gathering the Saints together, who have made their covenants with God by sacrifice? Where are the ships of Tarshish, the multitude of camels, the dromedaries of Midian, and the chariots, bringing the thousands of Israel to the windows of Zion? And where is the highway to Zion, and the redeemed walking therein? These are pregnant questions, and directly in point. For it is to the swift messengers who are proclaiming these things to the world, and to the people who are fulfilling these predi-

tions, that the world must look for the revelations of the Almighty teaching us what *we* must do to be saved. No better evidence is needed, that a church is a mere sectarian organization, and that missionaries are self-constituted, than their ignoring these signs of the Latter-day Church, and the Latter-day Priesthood; for God's ministers in the last days will preach the gathering, and His Church will gather together and build up Zion to His name.

10. But there is a Church now gathering upon Joseph's land, upon the mountains of Ephraim, whose Priesthood is diligently seeking among the nations, the scattered remnants of Israel and the honest hearted of all people. Ask those ministers their business; and they will tell you that they are the swift servants of God, to warn the world, and to gather the Saints to the Zion of the Holy One of Israel. Ask the Saints in the Mountains of Utah, and they will tell you they are establishing Zion, in obedience to the commands of God. They will tell you that the beginning of this work was the finding and publishing of the Book of Mormon, which book speaks particularly of the latter-day gathering and building up of Zion.

11. In this connection, we will call the attention of the reader to the 29th chapter of Isaiah, particularly to the 4th, 11th, and 12th verses, and from the 18th to the 24th inclusive.

"Wo to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel. And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee. And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust. \* \* \*

And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. \* \* \*

Therefore, behold, I will proceed to do a

marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. \* \* \* And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off."

12. To properly understand who this Ariel is, which was to become as Ariel, we must refer to the context. In chap. 28: 1, we find that Ephraim was the subject of this remarkable prophecy. In the 14th verse, Isaiah, still speaking of Ephraim, says: "Wherefore hear the word of the Lord, ye scornful men, that rule this people which was in Jerusalem." The word "is" in the printed text, is a supplied word, and occurs not in the original. That the word "*was*" should have been inserted, is evident, from two reasons; first, Individual members of the tribe of Ephraim, had dwelt in Jerusalem, 1st Chron., 9: 3; but, second, The Ephraimites had not ruled the people of that city. I have already shown that certain descendants of Ephraim left Jerusalem and took possession of America as Joseph's land; and as the Ariel (or Lion of God,) of Jerusalem was to be overthrown because of their wickedness, so would the Ariel of Ephraim be overthrown for the same reason. The fulfilment of this prophecy is recorded in the Book of Mormon, and is duly attested by the still visible ruins of ancient cities and their military defences.

13. To understand the nature of the speech of Ephraim whispering out of the ground, we can only conclude, that the speech of a nation must be its public records; and we may judge of the character of those laws by the thirteenth verse of the same chapter, which says: "But the word of the Lord was unto them, precept upon precept, precept upon precept, line upon line, line upon line, here a little and there a little; that they might go, and fall backward, and be broken, and snared, and taken." And also Hosea, viii. 11, 12: "Because Ephraim hath made many altars to sin, altars shall be unto him to sin. I have written to him the great